

Saturday Magazine.

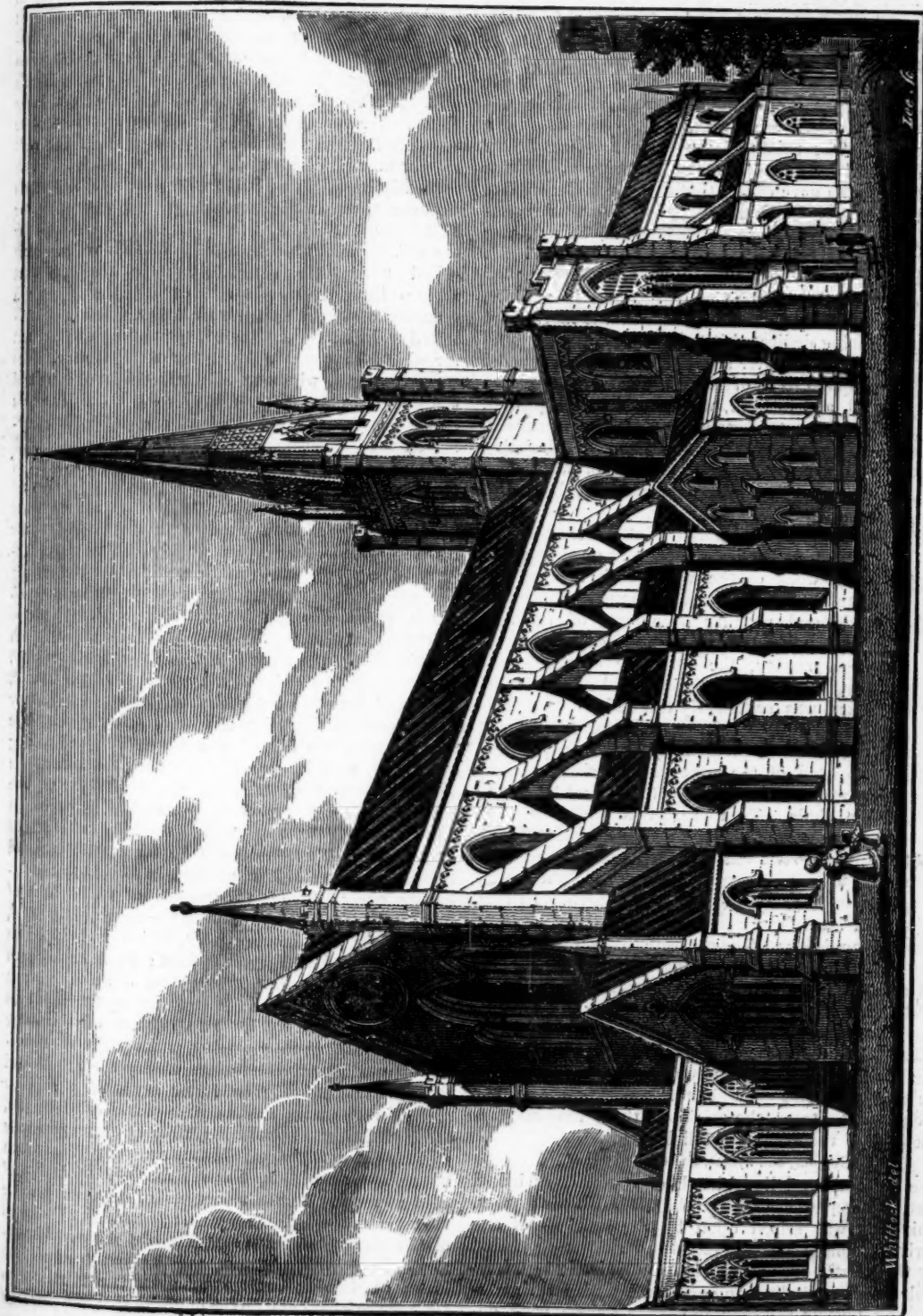
No. 132.

JULY

26TH, 1834.

PRICE
ONE PENNY.

UNDER THE DIRECTION OF THE COMMITTEE OF GENERAL LITERATURE AND EDUCATION
APPOINTED BY THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.



CHICHESTER CATHEDRAL.

CHICHESTER CATHEDRAL.

THE CITY OF CHICHESTER is of great antiquity, its origin being considered previous to the invasion of Britain by the Romans. There is no doubt of their having made it one of their settlements: and by them it is supposed to have been called REGNUM. After its destruction by Ælla, a kind of northern pirate, the town was restored by his son Cissa, the second king of the South Saxons, (whence comes Suthsex, or *Sussex*;) and on this prince making it his residence and the capital of his kingdom, it obtained the name of Cissan-ceaster, or Cissa's city, from which the word Chichester is derived. Cissa died in 577.

About six miles south of Chichester is the peninsula of Selsey, a flat tract of land, running far into the sea. This place, which gives the title of baron to a British peer, is remarkable for having been originally a bishop's see, before Chichester became a bishopric. The episcopal seat was fixed at Selsey in 711, and continued there till the reign of William the First, who gave orders that all cathedral churches should be removed from villages to cities. Accordingly, Stigand, a Norman, bishop of Selsey, was appointed the first bishop of Chichester. In 1091, Radulphus, or Ralph, became bishop. He proceeded with the building of the Cathedral; and in addition to laying the foundations, roofed in the fabric with timber, having dedicated it to St. Peter, according to that at Selsey: but after standing six years, it shared the too-frequent fate of churches built at such an early period, and in 1114, was burned to the ground. Ralph, however, notwithstanding this disappointment, set to work again, and lived to see a second building erected. This too was most probably of wood; for it was burned in 1186, together with the houses of the clergy, and almost all the city.

The present Cathedral may be dated from the time of Bishop Seffrid the Second, who at once began to engraft a new work on the walls which the fire had left; adapting to this ancient English edifice the general style and peculiar ornaments of the age. After fourteen years' labour, and the expenditure of vast sums of money, the amassing of which can only be attributed to the religious zeal of the times, the Cathedral was sufficiently finished to be consecrated; and in 1199, this rite was performed with great splendour by Seffrid, assisted by six other prelates. It then consisted of the nave with its single aisles; the centre arcade, with its low tower and transept; and of the choir. To these, great additions were made in the course of the three following centuries.

At the *West Front* was originally a porch, between two square towers. These towers seem to bear marks of having been part of the ancient church. In that facing the south are some fine specimens of early Norman mouldings. The opposite tower was so much battered by the rebellious fanatics in 1642, that it fell a few years afterwards, and remained a ruin till 1791, when it received the very irregular form under which it now appears.

The *Nave* is supported by plain flying buttresses. The water-spouts at the parapets of the north aisles, are of a most strange and grotesque appearance. It is curious to trace the origin of these hideous productions of the ancient English architects,

Gorgons, and hydras, and chimeras dire!

The Romans used lions' heads of stone, or of baked earth, to convey water from the roofs of their houses. This idea was seized upon by the builders of our early churches: but the faces and shapes suggested by their fertile fancies are often monstrous and horrible; and, according to good antiquaries, the grim-looking objects attached to church-towers, were de-

signed to portray evil spirits embodied, and frightened beyond measure at the sound of the bells;—Christian bells having, in former days, had wondrous powers attributed to them.

The *Spire*, with the tower which supports it, rises 271 feet from the floor; from the base of the spire the height is 138 feet. A general likeness between the spires of Salisbury and Chichester has given rise to a story of their being the work of the same architect. "The master workman," says the quaint Fuller, "built Salisbury, and his man Chichester." But though this spire resembles that of Salisbury in its just proportions, and in the pinnacles and light canopied windows at its base, it cannot, on examination, be assigned to the same hand. Great danger to the whole building was apprehended from the effects of a thunder-storm in 1721, by which several large stones were forced out of the spire; but these were soon afterwards restored, and the place of the rent cannot now be discovered.

Nearly on a line with the west end, at a few yards distance towards the north, stands a campanile, or *Bell-tower*, 120 feet high, and chiefly remarkable for the solidity and massive masonry of its walls. It is called "Ryman's Tower," from a tradition that Bishop Langton bought of one William Ryman a quantity of hewn stone, which the latter had collected to build a grand mansion near Chichester, but for which he could not get the royal license. The same Langton, who was high-chancellor of England during the greater part of Edward the Second's reign, greatly assisted, at his own expense, in carrying on the improvements in the building.

But it is time that we proceed to the interior of the Cathedral. On entering by the west, a full view of the nave is obtained. It is formed by eight arcades, upon piers flanked by half-columns, under an upper and lower open gallery. The small columns are of Petworth marble, with tops resembling the palm-tree. The vaulted roof is of stone and chalk, and is of early but uncertain date.

The *North Transept* is appropriated as the parish Church of St. Peter the Great. In the *South Transept*, are two curious paintings by Bernardi, an Italian, employed by Bishop Shurborne, who presided over the diocese in the reign of Henry the Eighth. The first exhibits the interview between Ceadwalla, king of Sussex, and Bishop Wilfrid, the prelate to whom that monarch confirmed the grant of Selsey. The bishop, attended by his clergy, and with a scroll in his hand, is seen approaching the king, who stands at the door of his palace, with his courtiers round him; on the scroll is a petition in Latin, to the following effect: *Give to the servants of God a house of prayer, for God's sake!* To this the monarch answers, by pointing to an open book, which is held by an attendant, and is thus inscribed: *Be it according to your petition.* In the back-ground is Selsey with its parish-church, and the sea bounded by the blue hills of the Isle of Wight. The subject of the other picture, which in its grouping and style is very similar, is the interview between Henry the Eighth and Bishop Shurborne. The latter says, *Most religious king; for God's sake adorn your church of Chichester, now a Cathedral, as Ceadwalla, King of Sussex, formerly adorned Selsey Cathedral.* Henry's answer, also written on an open book, is, *For the love of Christ, I grant what you ask.* These remnants of ancient art are valuable, among other reasons, as furnishing instances of the clerical and lay costume of the age. Underneath Bernardi's pictures, are likenesses of all the kings of England, from William the Norman to George the First: and on the opposite side, are portraits

of all the bishops of Selsey and Chichester, till the Reformation; many, of course, ideal.

On the vaultings of the church, among other painted ornaments, appear the arms of William of Wykeham often repeated, with his well-known motto, "*Manners makyth Man.*" To the east of the south transept is the *Chapter-house*, with its arched roof and windows of a very early age. In the *Sacristy*, (now the vicars' vestry,) is a curious old oak chest, evidently Saxon, originally brought from Selsey.

The *Chantry* of St. Richard, formerly Bishop of Chichester, is a beautiful shrine of highly-finished work, standing in this transept, at the back of the stalls. He died in 1253, after being fondly alleged to have wrought miracles. In the same transept is a noble window, famed for the elegance of its tracery, and its fine proportions. It was put up for 310*l.*, (a large cost for those times,) by Bishop Langton, early in the fourteenth century, and remained until the great rebellion, when its rich painted glass was wantonly broken; and it is now in a state requiring repair.

But we must accompany our readers into the *Choir*. This is richly fitted up, and has lately undergone considerable improvement. The stalls erected by Bishop Shurborne, are of brown oak, finely carved, with the titles of the dignities and prebends painted over them in old characters. Above a beautiful altar-screen was formerly a gallery, in which, before the Reformation, the singers were placed at the celebration of high mass. The other parts of the choir are executed in a pleasing style, the whole putting the visiter in mind of foreign Cathedrals; a circumstance owing, perhaps, to Bishop Shurborne's having passed many years abroad, as ambassador to foreign courts, in the reign of Henry the Seventh.

The *Lady Chapel*, at the east end of the Cathedral, is an ancient and elegant building, but sadly altered since the havoc made by the puritans, and by the subsequent filling-up of the east window. This portion of the fabric is now used as a library, and contains many scarce and excellent books. Beneath it, is a spacious vault, belonging to the noble family of Richmond, whose banners are hung over the entrance. Above it is a Latin inscription, stating that it was made in 1750, and ending with the words, "*This is the last house;*"—words which always appeared to us, to convey a cheerless and unsatisfactory idea. For when surveying the dormitories of the dead, the common dwelling-places of the peer and the peasant, our minds strongly cling to the truth, that they are but temporary homes. And beyond the dark confines of the grave, a glorious prospect is opened: we then contemplate the inspired declaration of the Apostle; *For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, AN HOUSE NOT MADE WITH HANDS, eternal in the heavens.*

The following are stated to be the dimensions of the Cathedral.

	Feet.
Total length from east to west, including Lady Chapel	407
Length of transepts from north to south	129
Height of the spire from the floor	271
Height of the vaulting of the nave	62
Height of the vaulting of the choir	59

We may presume that the Cathedral remained uninjured till 1642, when it was ransacked and defaced by the Oliverian soldiers, under Sir W. Waller, who had got possession of the city. An account much longer than we can here quote, is to be found in a scarce old work, called "*Mercurius Rusticus, or the country's complaint of the barbarous outrages committed by the sectaries of this late flourishing kingdom.*" After describing the seizure of the communion-plate, &c., by the officers, it is added, "They having in person executed the covetous part of the sacrifice, leave the

destructive and spoiling part to be finished by the common soldiers; who break down the organ, and dashing the pipes with their pole-axes, scoffingly say, 'Hark how the organs go!' break down the rails of the altar, and the tables of the commandments; and no wonder that they should break the commandments in representation, who had before broken them all over in their substance. Sir W. Waller, wary man as he is, and well known not to be too apt to expose himself to danger, stood all the while with his sword drawn, a spectator and approver of these barbarous impieties. And being asked by one of his troopers what he meant, to stand in that posture, answered, 'To defend himself!'

But it seems, the work of robbery and desecration was then not complete. In 1647, Sir Arthur Haslerigg was ordered to harass the few loyalists who remained in Chichester, particularly those connected with the church. Accordingly, says *Mercurius*, "having entered the chapter-house, and received intelligence where the remainder of the church-plate was, he commanded the soldiers to take down the wainscot round about the room, they having brought crows for that purpose. Which while they were doing, Sir Arthur's tongue was not enough to express his joy; it was operative at his very heels by dancing and skipping. Mark! what music it is *lawful* for a puritan to dance to!"

Chiefly owing to this cruel devastation, it is now difficult to ascertain to whom many of the mutilated tombs may be assigned: but there are some of very ancient date. The Latin inscription on Bishop Shurborne's is striking, "Enter not into judgment with thy servant, O Lord. *Robert Shurborne.*" Among the various interesting monuments are many of a modern period, admirably executed; particularly that erected to WILLIAM COLLINS*: also a monumental low-relief of a beautiful female figure, rising from the grave, angels beckoning and inviting her with the words, "*Come, thou blessed.*" Both these, as well as several other fine specimens of sculpture in the cathedral, are by the late gifted and classical JOHN FLAXMAN, who frequently visited his friend, the poet Hayley, then resident near Chichester. A statue from the chisel of Mr. Carew, has lately been erected here, to the memory of the late WILLIAM HUSKISSON, Esq., the sad circumstances of whose death by an accident, many of our readers recollect.

It only remains to add, that, within the last few years, much has been done to this building, not only to repair former injuries, the effects of violence, but to remedy what we have to deplore in many a venerable structure,—the deformities occasioned by bad taste, in an age when the beauties of early English architecture were but little understood. M.

* See the *Saturday Magazine*, Vol. I., p. 196.

CHILDREN GATHERING FLOWERS IN THE CATHEDRAL CHURCH-YARD.

WHEN spring returns, the little children play,
In the church-yard of the Cathedral gray,
Busy as morning bees, and gather flowers,
Daisies, and gild-cups, of the hurrying hours
Thoughtless, as unsollicitous, though Time
Speeds, like a spectre, and their playful prime
Bears on to sorrow. Angel, cry aloud!
Speak of the knell, the grave-worm, and the shroud!
No! let them play; for solitude, and care,
Too soon, will teach them, what poor mortals are.
Yes! let them play, but as their thoughts expand,
May smiling pity lead them by the hand,
When they look up, and in the clouds admire,
The lessening shaft of that aerial spire,
So be their thoughts uplifted from the sod,
Where Time's brief flowers they gather—to their God.

March 12th, 1834.

W. L. BOWLER.

POPULAR SUPERSTITIONS.

I. PREVALENCE OF SUPERSTITION. TERRORS INSTILLED INTO THE MINDS OF CHILDREN. JACK A' LANTERN. PHOSPHORUS. REFLECTION IN A CONCAVE MIRROR.

Few persons will acknowledge themselves to be superstitious; but still fewer are those who are not, in some degree, under the influence of superstitious fears: for there is an almost universal apprehension of something supernatural. Those who laugh the loudest at the mention of ghosts and hobgoblins, will sometimes quicken their pace, if they hear an unusual sound in passing the church-yard at the gloomy hour of midnight, and even the calm and intellectual philosopher, whose reason spurns imaginary evils, may, at times, feel ashamed of himself, on finding that the imagination has gained a mastery over the judgment. The reason of the universal prevalence of these feelings is, in a great degree, to be found in impressions received in childhood. The tales of the nursery awaken a belief, which the future judgment may pronounce to be foolish, but the influence of which, in a greater or less degree, is felt through life. It is in childhood that we generally receive those impressions which future years are unable to erase, and it is a humiliating fact, that there is scarcely an individual who does not at times experience momentary inconveniences from feelings more or less tinged by superstition; and there are multitudes who have an undoubting confidence in the reality of ghostly interference in mortal concerns.

Those who are not habituated to reflection, often retain undiminished till a dying hour, a belief in signs and omens which they were taught in childhood. Such persons do not question the truth of ideas instilled into their minds in earliest infancy, and to which their parents may have appealed, in their imbecile efforts to govern. How often has a child been told that unless he ceased crying, he should be shut up in a dark closet, where ghosts would come and get him? And what an indelible impression must such a threat produce upon the pliant mind? With the unreflecting, therefore, superstition is consequently strong, their minds not being sufficiently cultivated to throw off the load which has been imposed upon them. The better informed, who are accustomed to examine their feelings, and inquire into the grounds of their belief, emancipate their judgments from these unreal fears, but are generally through life in some degree under the control of such strong prejudices as were early inculcated. The belief in supernatural appearances, though less general than it was in former times, is still a subject upon which the minds of many persons require to be disabused.

Let us first consider some of those appearances which are unusual, and which to the uninformed seem supernatural, but which are capable of explanation from known principles of philosophy or natural science. The fire-balls, usually known by the name of 'Jack with the Lantern,' or 'Will o' the Wisp,' so often seen dancing over the marsh, produce great terror, and often serious injury. Now here there is no delusion. A person actually sees a light where there is no human being who bears it, and, not being acquainted with the chemical principles of inflammable gases and spontaneous combustion, concludes that it must be an apparition. In a few days, some accident may occur, or a neighbour may die, an event of which a superstitious person would convince himself that he had received a supernatural warning. The man conversant with natural science, on the contrary, would behold, in this appearance, no cause of fear, but rather an interesting natural phenomenon. An inflammable gas which oozes from the ground, is set on fire by spontaneous combustion; and a person acquainted with gases, might, by going to the marsh, fill a vessel with this gas, with which he could return to his house, and burn it there. But how is it set on fire, down in the marsh, where every thing is damp? It is well known that barns are frequently burnt in consequence of hay being put into them before it has been sufficiently dried. The damp hay inflames itself. In the same manner this gas, which is so very combustible, may take fire, and the innocent flickering of its feeble flame, send dismay through an ignorant and superstitious village.

The light frequently emitted by decayed wood is produced by a substance called phosphorus, a most useful substance when properly prepared for use by chemists. The light which it emits is so pale, that it cannot be seen in day-light, but is easily discernible in the night.

A person with a stick of phosphorus once wrote upon the wall of a friend's bed-chamber, '*This night thou must die.*' The light of the lamp prevented his observing the light of the phosphorus; but as soon as the light was extinguished, the phosphoric effect flickered upon the wall. But he happened to be acquainted with the nature of phosphorus, laughed heartily at the attempted deception, and quietly fell asleep. The experiment, however, was hazardous and wicked, for an ignorant person, and one of sensitive nerves, might thus have received an irrecoverable shock.

Sir Walter Scott records the following instance of the application of philosophical principles in effecting a deception of a different kind. 'At a certain old castle, on the confines of Hungary, the lord to whom it belonged, determined upon giving an entertainment, worthy of his own rank, and of the magnificence of the antique mansion which he inhabited. The guests, of course, were numerous, and among them was a veteran officer of hussars remarkable for his bravery. When the arrangements for the night were made, this officer was informed that there would be difficulty in accommodating the whole of the company in the castle, large as it was, unless some one would sleep in a room supposed to be haunted; and as he was known to be above such prejudices, the apartment was proposed for his occupation, he being the person least likely to suffer a bad night's rest from such a cause. The major thankfully accepted the preference, and having shared the festivity of the evening, retired after midnight, denouncing vengeance against any one who should attempt to disturb his repose; a threat which his habits would, it was supposed, render him sufficiently ready to execute. The major went to bed, leaving his candle burning, and laid his pistols carefully loaded upon his bedside.

'He had not slept an hour, when he was awakened by a solemn strain of music. He looked out. Three ladies fantastically dressed in green, were seen at the lower end of the apartment, and they sung a solemn requiem. The major listened for some time with delight, but at length grew tired. "Ladies," said he, "this is very well, but somewhat monotonous, will you be so kind as to change the tune." The ladies continued singing. He expostulated, but the music was not interrupted. The major began to grow angry. "Ladies," he said, "I must consider this a trick, for the purpose of terrifying me, and as I regard it as an impertinence, I shall take a rough mode of stopping it." With that he began to handle his pistols. The ladies sung on. He then got seriously angry. "I will wait but five minutes," he said, "and then fire without hesitation." The song was still uninterrupted,—the five minutes were expired. "I still give you leave, ladies," he said, "while I count twenty." This produced as little effect as his former threats. He counted, one—two—three—accordingly, but on approaching the end of the number, and repeating, more than once, his determination to fire—the last numbers, seventeen—eighteen—nineteen—were pronounced with considerable pauses between, and an assurance that the pistols were cocked. The ladies sung on. As he pronounced the word twenty, he fired both pistols against the musical damsels—but the ladies sung on. The major, overcome by the unexpected inefficacy of his violence, had an attack of illness which lasted more than three weeks. The trick put upon him, may shortly be described by the fact, that the female choristers were placed in an adjoining room—and that he only fired at their reflection, thrown forward into the chamber in which he slept, by the effect of a concave mirror.'

Here the plain and well-known laws of the reflection of light, account for the whole appearance. But suppose the deception had never been explained, what reasoning could ever have satisfied the man, that the room was not in reality haunted. It would have been one of the most conclusive ghost-stories, that ever was heard. Had he rose from the bed to investigate, the ladies would merely have withdrawn from before the mirror, and the apparition would have vanished; and by again resuming their place, as he laid down, the vision would again have appeared before him.

Sum up at night what thou hast done by day,

And in the morning what thou hast to do;

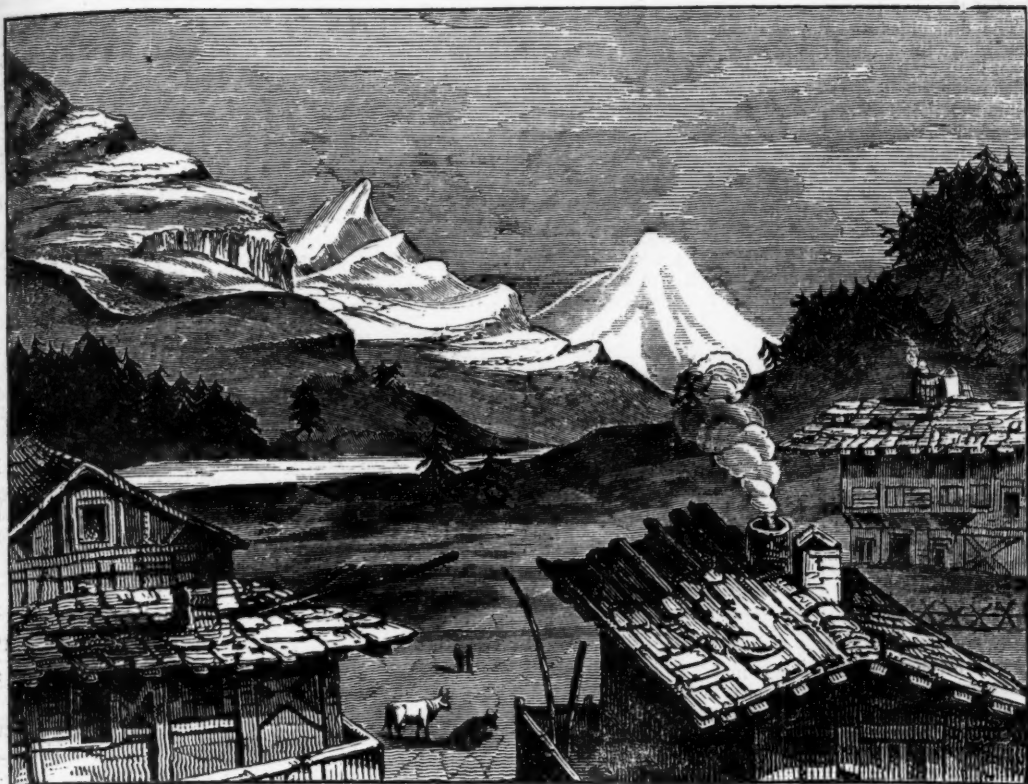
Dress and undress thy soul, mark the decay

And growth of it; if with thy watch, that too

Be down, then wind up both; since we shall be

More surely judged, make thy accounts agree.—HARRIS

NOTES FROM A TRAVELLER'S SCRAP-BOOK.



VALLEY OF THE RHINWALD, IN THE SNOWY ALPS.

No. III.—SPLUGEN. VALLEY OF THE RHINWALD.
VEGETATION IN THE SNOWY ALPS. SOURCE OF THE
RHINE. CROSSING THE ALPS. LAKE OF COMO.

AFTER the fatigues of our journey from Wesen to the village of Splügen, we were in a right condition to enjoy the luxury of a comfortable repose. My surprise and regret, however, may be imagined, when, on the following morning, I perceived the rain pouring down in torrents. This was an event wholly unlooked for, but the only course that remained was to rise and take breakfast, and if the rain still continued, to stay and take dinner. This soon appeared to be the general will; and as Splügen is high among the snowy Alps, and has a very cold climate, we kept up cheerful fires, and were very happy in each other's society, the ladies congratulating themselves on the happy mischance of a thoroughly wet day. They had undergone much fatigue on the previous day; for during ten successive hours, they had been either jolted in that intolerably rough conveyance, the jaunting carts, without springs or cushions, or were sitting on the backs of mules, and they had eaten very little.

The engraving which accompanies this article, is a view of the valley called the Rhinwald, in which the village of Splügen is situated. This valley is enclosed by lofty mountains, covered with enormous glaciers; and this situation exposes it to frequent avalanches. It derives its name from the *Hinter-Rhein*, or Lower Rhine, which runs along it, and which has its source in the further extremity of the valley, at the great glacier of the Rhinwald, called the Moschelhorn. The elevation of the valley is very considerable, and the climate is cold. The winter lasts during nine months of the year; at the end of June the grass begins to grow, and the crops must be gathered in before the commencement of the month of September. Nevertheless, in the neighbourhood of Splügen, flax is grown, and barley and peas ripen. But the gradual ascent of the valley from that village, causes a corresponding increase in the severity of the climate; and even small differences of elevation are sensibly marked in the vegetable productions, inasmuch, that at the village of Hinter-Rhein, which is only 170 feet above the level of Soliugen, barley seldom comes to maturity.

I once made the attempt to push on with a guide to the head of the Rhine, where it flows from the Moschelhorn glacier; but the clouds so entirely and closely enveloped us, that independently of the inconvenience of getting so thoroughly drenched with rain, at a place where we had no means of changing our clothes, the journey would have been very unprofitable, as we could see but a very few yards around us, and must actually have crawled up to the mouth of the glacier, to see the Hinter-Rhein issuing from it.

The weather cleared up a little during the latter part of the day, but it was then much too late to start; so that we were actually kept in doors throughout the whole day. As this was a new occurrence, and one quite unlooked for, we had time to talk over the past at our leisure, to scribble down our thoughts, and render more legible our notes, and to mend two or three slight rents in our garments.

When the next morning dawned, the rain was seen descending as before, in a steady continued heavy shower. But on this occasion no deliberation was required, it had never entered into our minds to stay at Splügen two days; and no weather which it was possible to face, would have induced us to do so. Besides, I had travelled sufficiently far to know, that if it rains on your side of the mountain, and you wish for fine weather, you had better pass on to the other side, and place the mountain at once between you and the clouds. It must be a very high wind that will carry them over such heights as the Splügen and the Moschelhorn. As soon, therefore, as breakfast was despatched, and the ladies properly habited for the occasion, and thoroughly protected from all possible chances of suffering from the rain, we started, trusting in about three hours to clear the ridge, and to descend amidst warmth and sunshine into the Italian vale of St. Giacomo.

Quitting the village of Splügen, we crossed the Rhine by a wooden bridge, and immediately began to ascend the mountain along a winding road, shut in by lofty rocks, and overhung by dark pines. We gained the narrow crest which forms its summit, whence the road rapidly descended to the Austrian Custom-house. The pass was occasionally very magnificent; and one frightful gorge, called the Kardinell, made a deep impression. It was by this route, that Macdonald, one of Buonaparte's

generals, led an army of reserve into Italy, towards the close of the year 1800.

The difficulties and dangers of crossing the mountains would have interrupted the passage at different times, had it not been for the perseverance of the general. He led in person the pioneers to the tracts of the road near the summit of the Splügen, which were filled up and totally effaced by the drifted snow. He himself set the example of working to open a path, on the 5th of December, about two leagues from the village of Splügen, which was effected. This foremost party had not advanced far, when the path was again covered, and his grenadiers, sinking in the snow, began to believe that it was impossible to proceed further; for even the poles which were set up for marks, had been covered by the snow, which was still falling. But the general, at the head of the pioneers, himself examined the road, and animating all who were near him by his voice and example, at length conducted his troops through all the dangers of the Splügen.

In a short time, our highest expectations were realized. No sooner had we reached Isola, than we lost sight of the clouds, and of all remembrance of them, and so different already was the temperature, that the extra cloaks and wrappers, which had recently been in such great request, were now found to be distressing incumbrances: so we halted, and very gladly deposited them again in the travelling-bags, and in high glee pursued our way to Chiavenna, where we engaged a car to Riva, and a boat with six rowers from Riva to Cadenobio, on the Lago di Como; we were, I believe, six hours on this, the most beautiful lake, perhaps, in the world. It was my first view of Italy; and a lovelier view, perhaps, never subsequently met my eye. The scenery on the banks was exquisite, and was every minute varying in kind, and increasing in beauty, as the boat passed on; first a village-church would open on the sight, then a promontory, then a bay—the air, besides, was clear, and warm, and bright; every thing glittered in the rays of such a sun, even the transparent waters of the lake sprinkled their little showers of light, when struck and scattered about by the boatmen's oars.

The inn of Cadenobio is a villa, placed on the very spot where the lake appears to have concentrated all its beauties; the garden-terrace rises from its waters, and we who had in the morning of this day been enveloped in clouds, and surrounded by mountains of snow, were now walking among myrtles, and pomegranates, and fig-trees, and orange-trees, in full flower and fruit; and looking on the magnificent scene before us, varying every instant its shadows and its hues, and made still more resplendent by the last rays of the setting sun.

E. D. B.

THERE IS A TONGUE IN EVERY LEAF.

THERE is a tongue in every leaf!

A voice in every rill!

A voice that speaketh every where,

In flood and fire, through earth and air;

A tongue that's never still!

'Tis the Great Spirit wide diffused

Through every thing we see,

That with our spirits communeth

Of things mysterious—Life and Death,

Time and Eternity!

I see Him in the blazing sun,

And in the thunder-cloud;

I hear Him in the mighty roar

That rusheth through the forests hoar,

When winds are raging loud.

I feel Him in the silent dews,

By grateful earth betray'd;

I feel Him in the gentle showers,

The soft south wind, the breath of flowers,

The sunshine, and the shade.

I see Him, hear Him, every where,

In all things—darkness, light;

Silence, and sound; but most of all,

When slumber's dusky curtains fall,

I the silent hour of night.

WHATEVER is glorious and excellent in the world, cannot be acquired without care and labour. No real good, no true happiness, is given to men upon any other terms.

TEMPERANCE SOCIETIES.

THE object of Temperance Societies is to check the progress of intemperate drinking, as the most prolific cause of ruinous expenditure, guilt, and misery, and as presenting a most formidable obstacle to all moral improvement; the means which they employ, PERSUASION COMBINED WITH ASSOCIATED EXAMPLE. However simple these means appear, they have effected a change of public opinion and custom which has awakened the attention of civilized nations.

The first European Temperance Society was established in 1829, at New Ross, in the South of Ireland; and others were early formed in the north of that island, and in Scotland. Their principles have been spread with much zeal and perseverance, and with most cheering success, among the manufacturing population of the north of England; Lancashire and Yorkshire alone, where the earliest efforts were made, containing above 30,000 members.

Above four hundred Temperance Societies and Associations have been formed in England, including the interesting islands of Guernsey, Jersey, and Man; the whole comprising more than 80,000 members.

Scotland, under the direction of the vigorous Committee of the Scottish Society, numbers about 400 Societies, and 54,000 members. In Ireland, notwithstanding numerous disadvantages and difficulties, about 20,000 persons have joined the standard of Temperance Societies.

The Canadas and other distant colonies are known to comprise several thousand members, making a total of more than 150,000 British subjects voluntarily engaged to abstain from distilled spirits, except as a medicine, and to discourage intemperance in general.

Temperance Societies are formed in Newfoundland, at Calcutta, and in Van Diemen's Land.

The Hottentots in the vicinity of the Cape of Good Hope, who were thought to be "beyond the reach of good example," take a lively interest in this reformation; and the inhabitants of the Society Islands of the Pacific have formed themselves into numerous and zealous Societies to deliver their nations from the curse of spirit-drinking.

The King of Sweden, though surrounded by noble distillers, has officially expressed his distinct approbation of Temperance Societies; and the Crown Prince takes an active interest in their proceedings.

The Government of Prussia has applied to the New York State Committee for a complete history of the temperance reformation, "and a sketch of the machinery necessary to be set in motion to enable Government to establish Temperance Societies throughout the kingdom of Prussia."

The quantity of spirits which pay duty for home consumption in this kingdom, has more than doubled within a few past years. According to Parliamentary returns, made in 1833, it amounted to 25,982,494 gallons at proof, which, with the addition of one-sixth for the reduction of strength by retailers, amounted to 13,429,331*l.* 5*s.* 10*d.*; and this sum does not include any part of the many millions of gallons known to be illicitly distilled, or imported without paying duty.

In the neighbourhood of our large towns, the habit of drinking spirits especially is found to be the chief source of misery among the poor. Dram-drinking offers to them a ready, though fatal oblivion of their sorrows; and thousands seek refuge from distress in this insidious indulgence, which obstructs all attempts to afford them substantial relief, and baffles exertions for their moral and spiritual advancement. It

destroys domestic happiness, and cuts off all hope of rising by industry and frugality to an honest independence.

The customs of principal towns rapidly extend to smaller places. Debasing habits of excess in beer-drinking too often prepare for the cheaper and readier excitement of spirits; and in many country towns of England, gorgeous gin-shops now glare among modest and useful trades, and thrive upon the want, and misery, and moral ruin which they spread around them.

Four-fifths of all the crimes in our country have been estimated to be committed under the excitement of liquor. During the year 1833, 29,880 persons were taken into custody by the metropolitan police for drunkenness alone, not including any of the numerous cases in which assaults or more serious offences have been committed under the influence of drinking; and it should be observed, that this statement relates only to the suburbs of London, without any calculation for the thousands of cases which occurred in the city itself.

Our parochial expenses, which have been nearly doubled since 1815, are principally occasioned by excessive drinking. Of 143 inmates of a London parish workhouse, 105 have been reduced to that state by intemperance; and the small remainder comprises all the blind, epileptic, and idiotic, as well as all the aged poor, some of whom would also drink to intoxication if opportunity offered.

More than one-half of the madness in our country appears to be occasioned by drinking. Of 495 patients admitted in four years into a lunatic asylum at Liverpool, 257 were known to have lost their reason by this vice.

The pecuniary interests of all temperate persons are deeply involved in this question. "Every drunkard knows well, while he is drinking himself, his wife, and his children to beggary, that the temperate must support him. He is as truly and certainly their heir as one of their own children; and, either at their door or in the workhouse, in the hospital or in the jail, they maintain him and his family."

The poor's rate and county rate, for England and Wales only, amount to 8,000,000*l*. The proportion of this expenditure occasioned by drinking, may be most safely estimated at two-thirds, say 5,333,333*l*.; which, added to the cost of spirits alone, 13,429,331*l*., gives the sum expended by this nation, in the last five years, on these two objects only, at 93,813,321*l*.; amounting, in only twenty years, to three hundred and seventy-five million pounds sterling; without including any computation for the enormous sums consumed in the abuse of wine and beer, the expenses of prosecutions, the injury done to our foreign trade, the loss of shipping, and the notorious destruction of property in various other ways.

It has been "an impression almost universal among the labouring classes, that ardent spirits, if not absolutely necessary, are of great use and importance, as a support during labour, and that, moderately used, they are a salutary, or at least an innocent stimulus;" and the custom of persons of better information, has confirmed an opinion so agreeable to our natural love of excitement.

Dr. John Ware created much sensation in North America, by publicly declaring, that no impression "can be more unfounded, no opinion more fatally false, than that which attributes to spirituous liquors any power of promoting bodily strength, or supporting the system under labour or fatigue. Experience has in all quarters most abundantly proved the contrary. None labour so constantly, so cheerfully, and with so little exhaustion, as those who entirely

abstain; none endure so well hardships and exposure, the inclemency of the weather, and the vicissitude of season."

The public attention being called to the subject, a mass of medical evidence to the same effect was readily collected; and several hundred physicians and surgeons, including some of the most eminent practitioners, have publicly declared, that so far from spirits affording any nourishment, the entire disuse of them would powerfully contribute to the health and comfort of the community.

The testimony of eminent medical men proves that distilled spirits "often bring on fatal diseases without producing drunkenness; that many persons have been destroyed by them, who were never completely intoxicated in their lives;" and that madness in its most awful form, "has occurred to persons rarely or never known to be intoxicated."

Public admonitions against excess, and private entreaties to moderation, in the use of these dangerous liquors, have been tried for centuries, in vain. Moderation has produced appetite, and appetite excess; and the evil has become enormous. If, indeed, it can be proved, that not any nourishment is contained in the flood of distilled spirits which we yearly consume at the expense of so many millions, wrung chiefly from the wages of the labourer and the mechanic, and from the hard fare and scanty clothing of their families; if it can be proved that they excite to exertion only by inflaming the imagination,—that they add strength to the sufficiently fierce temptations of our corrupt nature, while they blunt and obliterate the affections and feelings which distinguish man from the inferior creation; if, on examination, it is evident that spirit drinking is closely connected with abuse of the Sabbath, and contempt of religious institutions, and that it presents one of the most serious obstructions to the progress of the gospel of truth,—the Christian, who seeks not his own profit merely, will not long hesitate whether he is at liberty to apply to the use of these dangerous liquids, the rule of abstinence which a great apostle recommends with regard to things in themselves lawful, and even useful and desirable, but which circumstances render inexpedient as occasions of stumbling or weakness to others.

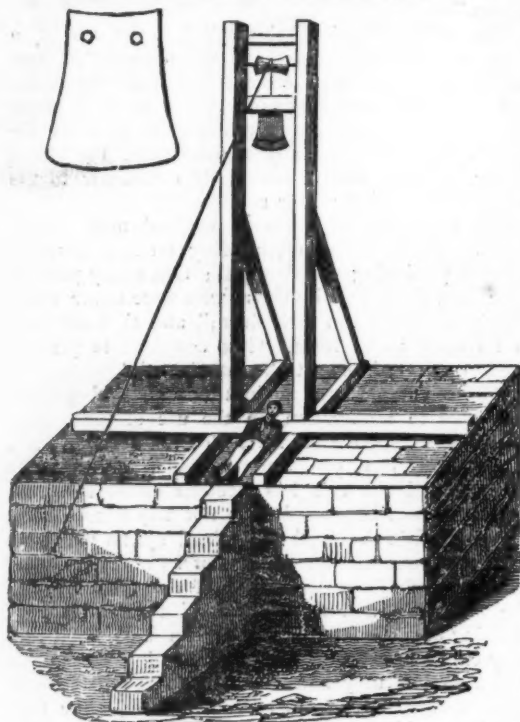
The proposed means of reformation are not doubtful, complex, and theoretical; they are harmless and simple, and have proved efficacious beyond expectation.

Temperance Societies consist of persons of both sexes, and of all ranks, who are convinced that it is their duty, for their neighbours' sake, as well as their own, to abstain from distilled spirits. They are not persons bound by a reluctant vow to abstain from that in which they wish to indulge; they simply express their present conviction and determination, rejoicing to give to others whatever advantage and encouragement may arise from their example.

It is in every man's power to assign proper portions of his life to the examination of the rest, by putting himself frequently in such a situation, by retirement and abstraction, as may weaken the influence of external objects. Every man deeply engaged in business, if all regard to another state be not extinguished, must have the conviction, though perhaps, not the resolution of Valdesso, who, when he solicited Charles the Fifth to dismiss him, being asked, whether he retired upon disgust, answered, that he laid down his commission for no other reason, but because, "there ought to be some time for sober reflection, between the life of a soldier and his death."

WHEN a man owns himself to have been in error, it is but telling you, in other words, that he is wiser than he was.

THE HALIFAX GIBBET-LAW.



A SINGULAR power was possessed by the Lord of the manor of Halifax, in Yorkshire, from time immemorial to the year 1650, for the trial and execution of any felon taken within the Forest of Hardwiok. This custom, known by the name of THE GIBBET LAW, took cognizance of all thefts of the value of thirteen-pence halfpenny and upwards; and the severity with which it was carried into execution at Halifax, and the rigour with which vagrancy was visited at Hull, became notorious, and gave rise to a common, but profanely expressed petition.

Whenever a felon was apprehended, he was committed to the custody of the Lord of the Manor's Bailiff, who kept the gaol, had the keeping of the gibbet-axe, and also officiated at times as the executioner. The bailiff then summoned a jury, which was selected "out of the most wealthy and best reputed men, for honesty and understanding," in four of the many Townships into which the Liberty is divided.

These jurors, sixteen in number, were not put upon oath, nor do their duties appear to have been difficult, merely consisting of an identification of the goods, that they were of such a value as to bring them within the law, and an ascertainment that the offender had been taken either *hand habend*, in the act of stealing; *back berand*, carrying off the stolen property; or *confessand*, by confession. Before this assembly, the accuser and accused were brought face to face, the thing stolen produced to view, and the prisoner acquitted or condemned according to evidence. If the party accused was acquitted, he was directly set at liberty on paying the fees; if condemned, he was either immediately executed, if it was the principal market-day, or kept till then, in order to strike the greater terror into the neighbourhood. After every execution, the coroners of the county, or some of them, were obliged to repair to the town of Halifax, and there summon a jury of twelve men before them, (and sometimes the same persons who condemned the felon,) and admini-

nister an oath to them, to give in a true and perfect verdict relating to the matter of fact for which the said felon was executed, to the intent that a record might be made thereof in the Crown-Office.

When the party accused was condemned, he was to be executed; if his condemnation took place on the Saturday, he was immediately led to the block; if on the Monday, he would be kept *three market-days*, but upon this point it does not appear that the law is clearly understood. When brought to the gibbet, he was to have his head cut off from his body.

This gibbet stood on an elevated plot of ground, a short distance at that day from the town; the place is still called Gibbet Hill; it is surrounded by a wall, ascended by steps; and an oblong block of stone marks the site of decapitation. On this elevation were placed two upright pieces of timber, five yards in height, joined at the top by a transverse beam; within these was a square block of wood four feet and a half in length, which moved up and down between the uprights, by means of grooves. In the lower end of this sliding block, an iron axe was fastened, which is yet to be seen at the gaol in Halifax, and which certainly ought to be deposited in the increasing Museum of the Philosophical Society of the town. Its weight is 7 pounds 12 ounces, length 10½ inches, 7 inches over at the top, and nearly 9 at the bottom; towards the top are two holes, for the purpose of fastening it to the block. The axe, thus fixed, was drawn up to the top by means of a cord and pulley, and at the end of the cord was a pin, which being fixed either to the side of the scaffold or some other part below, kept it suspended, till either by pulling out the pin or cutting the cord, it was suffered to fall, and the criminal's head was instantly severed from his body. It is said, that if the offender was to be executed for stealing an ox, sheep, horse, or any other animal, the end of the rope was fastened to the beast, which being driven away, pulled out the pin. If the execution was not done by a beast, the bailiff or his servant cut the rope.

The bailiff, jurors, and minister chosen by the prisoner, were always on the scaffold with him. The fourth psalm was played round the scaffold on bagpipes, after which the minister prayed with him, till he underwent the fatal stroke.

The origin of this custom is hidden in its antiquity; the power to exercise it was kept up at Halifax for a considerable time after it had expired in every other part of the kingdom, and it is probable it would not then have ceased, had not the bailiff been threatened, after the last execution, A.D. 1650, that if ever he attempted the like again, he should be called to public account for it.

The number of executions carefully collected from the Parish Register, from the year 1541 to 1650, was forty-nine,—one almost every two years; certainly very many considering the smallness of the jurisdiction, (not the whole of the present parish,) and the sensitiveness of the population at that period. But the manufacturing system was then in its infancy in that neighbourhood, and required strict protection. It may be, perhaps, a question not unworthy the consideration of the casuist, how far the wild and mountainous district of Halifax may be indebted for its present wealth and consequence to the severity of its Gibbet Law.

H.

LONDON:

JOHN WILLIAM PARKER, WEST STRAND.

PUBLISHED IN WEEKLY NUMBERS, PRICE ONE PENNY, AND IN MONTHLY PARTS, PRICE SIXPENCE, AND

Sold by all Booksellers and Newsvenders in the Kingdom.